

he remained faithful through subsequent rebellions. The aspect of communal liberties is largely the same in all these instances; thus Trani, like Bari, chooses its own judges who are to be approved by the King and who become *judices regales*; the foreign custom of ordeal of battle is not to be imposed on the towns. Some towns obtain special trading concessions; thus Gaeta is allowed to import corn freely from Sicily. The greater of the ancient cities, Bari, Naples, Trani, Gaeta, are to belong only to the King or his sons; thus they secure themselves against the great feudatories.

In Sicily the towns were either of an origin contemporaneous with the Norman conquest or were revived and colonised by the Norman counts; none of them had the long-rooted traditions of liberty of the Campanian towns, nor had they to be tempted into surrender by charters of freedom. On the one hand we find the first counts and the early kings favouring the older cities where their palaces were built. On the other, they founded towns and communes, granting them considerable liberties in order to attract Latin colonists, or as expressions of gratitude to God. Thus Palermo,

Trapani, Messina, Syracuse were given marks of royal favour in virtue of their importance.¹

¹ For the liberties of Sicilian towns see *Antiche consuetudini delle cittd, de Sicilia*, Palermo, 1900, and the separate volumes on Palermo, etc. Of the antiquity of these privileges of Palermo, etc., however, one must speak with caution.